

# The Sacred Heart

by Fr Peter Little

from the divine office and the mass today

*{Introductory Prayer}*

God Our Father you revealed the great mystery of your Godhead to men when you sent into the world the word that is truth and the spirit that makes us holy. Help us to believe in you and worship you as the true Faith teaches 3 persons eternal in glory, one God infinite in majesty through Christ our Lord. Amen

and then the next great solemnity is of the Lord's body and blood and then after that, in close connection with it in honor of the sacred Heart of Jesus   almighty God and Father we glory of the sacred heart of Jesus   your beloved son as we call to mind the great things our Lord has done for us. Fill us with the grace that flows in abundance from the sacred heart of Jesus, the source of heaven's gifts Through   Christ our Lord. Amen

Immaculate Heart of Mary, Pray for us.

St Joseph. Pray for us.

All your holy Angels and Saints. Pray for us.

*{ Feast Days of The Blessed Trinity }*

Ladies and Gentlemen, It's a great pleasure again to offer you a few thoughts

-{1.10}

which I again beg your indulgence if I read them out and comment so that you can ask anything which isn't clear and then we can have some questions afterwards. The occasion is not only clear the coming feast or solemnity of the Sacred Heart. And the immediate occasion is the feast of the most blessed trinity, but the overall context makes it easier to follow. We just concluded the celebration of the ultimate truth about the church. with the son of God is there in his glory enthroned in power communicating the holy spirit from himself and from the Eternal Father and thus the church is inwardly sustained by that Holy Spirit We see the need for it because of the appalling things going on in the church and the appalling falling away from the love of the catholic church its doctrine, worship and way of life. Nevertheless no matter what the troubles inside the church no matter how many fall away that is the mystery of the church, the hidden mystery. Now that's all very well but we take a long time to understand all the different things. So while the celebration of the Pascal Mystery has concluded. It doesn't mean that the Pascal Mystery is put into a side room in heaven. It's there all the time, that is Our Lord in his risen condition as having suffered on the cross in order to build up the church. And then the great realities of the church are highlighted so straightaway seeing as everything is revolving around the God himself, the blessed trinity, that truth is highlighted. The Church took a long time before she would grant the petitions to have such a feast because she says everything we do is in honor of the

blessed trinity, explicitly, clearly, all day and all night. She never stops singing -{3.11}

Glory be to the Father. So why have a special day it seems silly. In the end they granted it.

### *{Church's Central Worship Activity }*

Then the Central activity of the Catholic Church is a celebration of the sacred mysteries, so attention was drawn, of course, on Holy Thursday. .. But again it's highlighted next Thursday on the Solemnity of Body and Blood of the Lord. Behind the Catholic Church and sustaining it is the Holy Spirit alright but it's the in the human order the love of the second divine person, the sacred heart, or the love symbolized by the sacred heart. So that is highlighted. But what did he do, he built up the church, so a few days later we have the solemnity of Saints Peter and Paul. But the church has Mary in the midst of it, so in August we have the glorification of Mary. So we can see the four major truths; The Blessed Trinity, The Incarnation, The Coming of The Spirit and the Church with Mary in the midst of it all receives as it were a special highlighting. with no special feast in honor of the catholic church itself because everything is in connection with that. So with those little remarks lets go on with our work.

Frank Sheed said he'd never heard a sermon on the blessed trinity. Very odd. He might have said the same thing about the Sacred Heart. Hands up those who heard a sermon on the sacred Heart one that really made you sit up and take notice, giving you the full doctrine as explained by pious 12th. ... . One charitable reason might be that the

whole life of the church is one long proclamation of the blessed trinity and of the sacred heart. Even so homilies still have to be given to make the truth appear more clearly before our adoring minds and hearts. ..  
.Sing Glory be to the Father, you might say you've never sung it in our lives. It's sung after every psalm. We don't sing psalms, well alright.  
What about in glory to god in the highest. We advert to three persons in the creed -{5.19}

### *{The Mass}*

What about in him with him and through him? How did we sing out the Amen there. See we are involved in the mystery, but we need explanations otherwise some of it goes over our heads. The Mass is the supreme proclamation the church has made since the beginning and makes now about God. It's the nuptial song of love. .. So the Mass is the supreme proclamation of God the church makes now about God. It's the nuptial song of love between Christ and the church and the heart is the symbol of his love. Yes how many of us ever think of that. True but it mightn't come across like that. Otherwise as Pope Pius 12th said if the faithful really understood what the mass really was such a song they could not but sing. (Emantus es cantares) I won't insult you by translating it. And the mass is the only public act of the church when altogether make the sign of the cross when the celebrant says in the name of the father the son and the Holy Spirit. Thus bringing into effect the reason for our baptism into that name, namely our full self-entrusting to do in the worship inaugurated by our Lord. So there is the very secret of the love of the sacred heart.

### *{ Symbolized and Triple Love }*

You have to see the existential reality of the church. A big word but they like using it, the pope likes using it. It means the activity of the church now as it always has been. And the church while it is a believing thing and that's a very active thing, is more than that it is a worshipping reality. The final worshipping reality of mankind on earth. Now its there because Christ loves the Father. It's the social embodiment of Christ doing that. Its inaugurated by Our Lord but it is inaugurated by our Lord out of Love. Triple Love, Symbolized Love. Love of the Father and for those for whom the Father gives himself in Revelation and to whom we give ourselves in worship based on faith. And there is more or less the doctrine explained in great lengths in the Encyclical Letter on the Sacred Heart by Pope Pius 12th. Pages and Pages of it. Half of which is a disciplining of us a correction of us Catholics, in fact an indignant diatribe of many of us Catholics for our failure to understand what the church really says about the sacred heart, and how important a devotion the sacred heart is. So I've summed it up in those two words Triple Love. Could you if I promised you \$10 write down what the triple love is? cause you could, I won't give you \$10. It's symbolized love, what's it symbolized by? And what is the love, well we normally think of the love of the sacred heart for us, now that is in a sense, it's not a lie, but it isn't a triple truth. It's love of the Father and then within that reality its love of the father its love that exercised in our regard but for the Father that is that we might worship the Father. The Father and the Son live in the infinite outpouring of Love, that's who the Holy Spirit is.

### *{ Divine Hymn }*

The Son is, and the church makes a point of this, the infinite beauty of the divine hymn of praise of the father. He is the hymn sung in the heavens from all eternity. We often don't think of him like that, but that's how the church does. And by being that great hymn, being the son that is the full expression of the father's self-knowledge. If you like he's the hymn being sung by God the Father. We call him the word because that's the revealed phrase or word that is used about him. But The Word you see is a very profound concept and it means the full expression of what is in the mind of God - {10.02}

And God is aware of who he is so when he utters that you can see in using our way of talking that word is the great hymn of praise of the Father, and what is life on Earth, but the transference translation of that hymn into our terms here. {10.26}

All of this is very true, but unless it's revealed to us, it's unknown by us and its unknowable by us and even by the great spirit princes themselves to whom we just prayed. So the God who made them and us in the marvelous universe did reveal it. How splendid that he should have revealed all this, but look what happened. The Great princes some of them closely followed by our first mother and father denied the truth implied in this revelation rebelled. They being damned for good, and we unless something happens. We'd be lost and damned.

### *{The Holy Spirit}*

The Lord out of the love whereby he had already begun to give us himself in the Holy Spirit. That is in our very creation in the state of grace, following on that self-donation. Now made it clearer still who he was and what his plan was. You might find it a baffling sentence, but it's meant to not be baffling exactly, but to make you say I've never heard

of that. And that would be good because neither have I. The Present Holy Father and his encyclicals comes back to this general idea all the time but very much in the recent encyclical on the sacred heart and also in the one on the blessed virgin or his mother, that the purpose was that God would give himself to us. Well, the supreme way is to give us the Holy Spirit. The Father lives with Son in Holy Spirit. Therefore they give us the Holy Spirit that's where we are and where we've gone, and God has given to us and we to him. How does he start that process, he makes the universe and then he gives himself to us by being inside Adam in the state of grace, and that was what intended to be the general plan and that or by our rebellion against the truth and then the restoration is the {12.15} plan begun there brought to its high point.

### *{God Enters the Universe}*

So God enters more into the universe if you like. He gave us the gift of the universe in the Holy Spirit. Now he says I gave you yourselves, your gifts, blessings to each other and all that. Now I'll give you the supreme gift in the created order, but again in the Holy Spirit. And when you read these things you say, gosh, I've never heard of that before. That's interesting. In other words you suddenly do realize no matter how old you are that the catholic faith is infinitely superior to the knowledge that we have of it. The knowledge we have as children is correct. But it is not nearly deep enough. And it must be deepened otherwise why do people leave it? Why are they giving it up? Why do they go off to sects? Why do they practice modes of living that are flatly contradictory to it? Very Weird. But you could put it down to what the church says the most dreadful problem we have is the ignorance of Catholics about our

Catholicism. We don't want to keep banging our heads too much, but the point is we shouldn't ever think 'Oh I know enough about it and I'm not interested in finding out any more.' so that's what these little notes are meant to help us do calling attention to the truth especially as the present pope is explaining it to us. So the great plan then following on what I've just said. The creation in the state of grace. Which was a self-donation by God. God now after the revolt made it clearer still who he was what his plan was {13.56}

Very important you'll see the doctrine of the sacred heart.

*{God Externalizes himself}*

He as it we externalized the

Original gift. He was in man, alright, and man has rejected that, alright, so he externalized the gift, having his son become the new head of the race, and reversed the rebellion against the truth The son led this mighty campaign against, to stop this avalanche, this tidal wave of rebelliousness. He stopped it. and through the church you can see that's what's happening now. The church stands up now and says stop, what you're doing is wrong, and what you're holding is wrong. God is God all the time, all day and in every moment of life. No one is the act as if God is not God. Well this is a great battle that's going on, but it's an activity of Divine Love that was there in the beginning, and is now being mad clearer. So what does the visible son do now? The Visible Son {15.00}



would inaugurate the worship of his Father the worship that reflecting the Hymn sung forever in the Halls of Heaven. {15.10}

### *{Triple Love}*

He would do it with a Triple love. Now what is this triple Love? Its pages and pages in the encyclical. One the infinite love he has for his father, and the love he has in common with the father and the Holy Spirit. There's only one immense fiery energy of love in the Godhead. The Son is that fiery energy of Love so is the Father, so is the Holy Spirit. Now the son has that, when he's on Earth of course. And that's the first love that's there. The second that he has in his manhood is the white hot charity that the Holy Spirit gives him.

### *{Emotional Love}*

And the third is the emotion stirred love that we're familiar with. .. But the love that we have in our wills we already have emotionally. If there's some nice chocolate ice cream out there. I love ice cream that's just an emotion. I can't help loving with an emotional love, something that I recognize is good for me in the physical order in the order of relationships with others, or the higher orders, it doesn't matter what. If something that appeals to me as being good, instantly I feel the emotion of Love. I'm drawn towards it and I want to have the light of experiencing it. Now that means there are emotions we'll see what

they all are in a minute. That's meant to help the will to love. If the will wasn't assisted by the emotions, that is movements that are there without its doing anything, then it wouldn't do anything. Sometimes we have the problems of having emotions of love for things that aren't suitable for us. And we have an intelligence whereby we confirm things that are grossly unsuitable for us into being suitable so that we feel the emotions of love towards those, and then we fall on our faces. That's our problem and the sacred heart, and our Lord has come to remedy all that. That's the emotion stirred love or the love in the will that's connected with our emotions.

### *{Charity}*

But then there's a higher mode of will that's in the will only. It's called Charity. It's the love that's given to us. It doesn't come from us. It's exercised by us. It's given by the Holy Spirit. And it's a participation in the divine way of loving. So it's exercised by thoughtful willing. {18.02}

It might have repercussions in the emotional world, but it isn't of itself an emotion type love. It doesn't mean it's cold and severe, it doesn't mean that. It just means it won't be exercised unless you think. And it's basically simply this. The revelation is made by God that he intends that we should see him face to face in heaven and share divine happiness. That's what's been revealed to us. That is therefore our hope and we can say to God on the basis of that he must be very good to want to give us that. That's the act of charity. God is dear to us because he has promised to give us a share in his own happiness. Therefore we can

recognize that he must be very, very good. He didn't have to do that at all. We could be very happy if we didn't see him as the souls in Limbo are. They are exceedingly happy but they don't share divine happiness. So you can see charity is a mode of loving based upon the revelation made by faith and that leads to hope of future happiness. {19.12}

### *{Jesus Christ's Infused Love}*

Now that is in our law when it says the white hot intensity, that's the phrase used in the encyclical. And it means the Holy Spirit gave our Lord, in his human will, that mode of loving at the highest intensity the moment his will was created in the womb. He didn't need eyes and ears and a set of emotions to exercise that, and it's never altered in his moment of his will being created in the womb of Mary until now. So that's just what those phrases mean. Now out of all of this, Love is symbolized by the Human Heart of the son of God. Sacred because of its infinite dignity being sharer like the entire manhood in the very existence and the dignity of the Son himself. {20.05}

### *{The Human Heart}*

Now that's very nice and true but you want to see the discussions that go on even among priests who feel awkward about accepting that, that the human heart is the symbol of that triple love. They don't like to say that, they say it's just a way of talking about Jesus. The pope says it is not simply a way of talking about Jesus at all. It's referring to his human heart. But they say that the heart's just a pump. Now that is an error. There is an aspect of the Human heart which we dub biology. But the

human heart is not a biological phenomenon, it's a human phenomenon. The human heart is a part of a human person with an intelligence and a will. Its highest meaning is not that it pumps blood around the body. Its highest meaning is what is its symbolism. For example, the entire body has a biological aspect to it but it is a symbol of the human soul. The human soul is seen in the body. The body is the embodiment of a soul, a spiritual soul. We know that in common language when we talk about the windows of the soul being the human eyes. But the entire body is symbolic of and manifests the nature of the spiritual soul {21.27}

So the human heart has as its highest way of being considered its symbolism. Now in ordinary parlance again it's often used as a symbol. We've all seen, they carve a little heart on a tree and say Johnny loves Mary. Everybody knows that as a symbol used that way. But in scripture it's used you'll see somewhat more profoundly than that. And the point is however the church insists that it is the actual beating heart of the godman that symbolizes the Triple Love, the Divine, the given or infused, infused is the technical name, meaning poured into, given by the Holy Spirit, and then the emotional type of Love that is native to the human being that's built into his very structure. {22.20}

### *{The Sacred Heart is a Pointer}*

The heart points to, Pope Pius 10th calls it the index, pointer to, symbol, symbol, index, and a pointer to the triple Love, The heart points to the Triple Love the son exercises towards his Father. Exulting in him and spending all its energy on seeing that the Father is acknowledged and not rejected. Hence that Triple Love is beamed at us

to catch us up in worship springing up from Love. In him with him and through him. ... and all that love was beamed in on the sacrifice he made of himself. Loving the Father and wanting all humans to join in and worship and Love him as he did. He then went to the Cross, cheerfully disregarding the all shame of it and everything. and he made it a sacrifice. Being in that the asserter of the truth about mankind and god. Nothing is to stand in the way of God being exalted above everything. Even if the most dreadful death is publicly inflicted upon you by every government in the place. It doesn't matter. So that's what's behind it all. {23.39}

### *{The Mass}*

Now we hear these words, with him and through him at every mass. We fathers are recommended very highly to sing it, and the people also to join in. The great Amen gratifies these words. The Amen at the beginning of the mass is answered by the amen there. The Priest sings 'omanipay peetri dee' and we say Amen that is we are going to worship the Father, son and Holy Spirit. At the end of the canon, 'Through him in him and with him' is to you almighty father in the unity of the holy spirit all honor and glory .. in the name of the father, son and holy spirit, We sing Amen, and that one's called the great amen. So you're allowed to sing it three times. Now they might be, these words the Amen, and the words you heard, they might be a good opportunity for us to see the sacred heart of our Lord as he presides over the entire church at worship we can see the pope there or the bishop or the priest at the altar singing these words, 'through him, with him, in him'. We're

leaving aside the fact that some of the fathers invite everybody to join in. We're not allowed to of course. {24.50}

We might attend so closely as to see The Lord's heart beating with imperturbable joy, praise from Pius 12th. As his supreme worship of the father is renewed by the church 25.07}

*{Love feeds on knowledge}*

He has the entire church at one with him, known and embraced in his knowledge illuminated heart. If you don't believe you listen to this, from the encyclical on the mystical body, where the pope says that, "before the world began the only begotten son bound us to himself with his eternal and infinite knowledge and his everlasting love. And to show this, he united our nature personally with himself. But the loving knowledge with which the divine redeemer has pursued us from the first moment of his incarnation is such as to completely to surpass all the searchings of the human mind. For by means of the beatific vision which he enjoyed from the time he was received into the womb of his mother, he has forever and continuously has present all the members of his mystical body and embraced them with his saving love. It's just part of one of the most astonishing paragraphs ever written, I think, in a papal encyclical about Christ. Its material you couldn't gather from reading the gospels or ordinary catechetical activities in schools. It's a very profound insight into our Lord's activity of love and remember its knowledge fed, It's fed by knowledge. Love is unthinkable apart from knowledge. So that's why I make a point there. That we might see this heart beating with infaterbable joy. He has the whole church with him known and embraced in his knowledge illuminated heart. Enabling this

bride of his to offer the very same sacrifice on the cross as he did and for the same purposes, all of them to .. God the Father. {27.04}

### *{Poetic Symbolism}*

Now if you could imagine all the candles burning away there, perhaps you could mesh the candles. If the pope or the bishop then you have seven candles. And we could think of the sacred heart. How? Well I just made this, it might sound quite poetic or a bit artificial. But very often you can see a deep symbolism. We could mesh the candles ... with the hidden reality of the sacred heart. We could see them as the seven gifts of the spirit, possessed by that heart in absolute plenitude, for communication to us. See Our Lord is there, and he has the gifts of the Holy Spirit, in order to communicate them. Well, how often do you think of that? Well one way is to see the seven candles blazing away, to link them with the pascal candle and link them with the sacred heart and your mind will work quietly on that. And its poetic you see, and poetic symbols are of enormous help, to making intellectual statements more realistic to ourselves. We could also; sometimes there are only six candles when the bishop isn't there. Perhaps later during the silence after communion we could, watching at the six candles, think of the six ordinary emotions which our Lord's soul was moved on Earth. Which like waves beat upon and affected his heart {28.28}

### *{The Six Ordinary Emotions}*

What are the Six Ordinary Emotions? Did you know you had six ordinary emotions? Well you exercise them all day, every day. You

mightn't be able to put a finger on them, but you know them by experiencing them. What six, they're all variations on the initial one of Love and they all terminate in delight. We're moved by love, when it's in the physical order and when it's in the physical order connected with our survival as persons or individuals or as a race. Then the emotions are dubbed passions. So we have sexual passions .. Well you must have them. Sexual passions simply means God enables the human to be deeply moved by something that's imperative for him The trouble is to make sure that they are all exercised at the right intensity and exercised at the right time, that's all. And at the higher level beyond the physical yearnings for the survival of the body and survival of the human race. Then they're called emotions that is they don't depend on us. They just start up as soon as you are in the presence of something recognized as good and desirable. Then you love it and you desire it that is you love it and you move towards it in order to have the delight of enjoying it. The pleasure of having it. God planned it that way. And then are those movements towards what is good. But then there are the opposite ones {30.01}

Hatred Aversion and sadness. If something is evil, it. ... If you have a cake or nice milkshake and you bring it up to your nose and you suddenly realize that the milk is all sour and stale. Well you feel hatred, you can't bear it, and you move away from it. Aversion. But if someone says drink it or there'll be trouble, well, When evil is on top of you you're sad. Instead of delighting in the good, you're saddened by bad. Now they are the six ordinary emotions. Are they enough to live? Not on your life they're not. Did Our Lord have them? He certainly did. Aww I didn't think Our Lord had any emotions. I see then he's not a man



then. Oh then Women have emotions, men don't have emotions. See the words have all kinds of subcultural associations. Say if you say so and so is very emotional, you say how extraordinary I Thought he was a person. I don't mean that. What they mean is as soon as anything happens then they burst into tears. That's what we mean by saying someone is very emotional. Well you see everyone has to be emotional. You're either under emotional, when the cat comes in bleeding or something and you say what's that meat? You're unemotional. If you then burst into tears and say poor pussy and ring up the vet. I've been to the vet and he told me, "You want to see them coming into down here for the surgery. They bring them down with infinitely more pain and care than they would a child. A lot of people, they love their pets so much you see." Well they're over emotional. {31.47}

### *{The Emotions of Our Lord}*

So it's a question of getting the thing balanced. Now Our Lord had all of these emotions, and the beauty of it is, they were always at the proper level. Nothing impaired their full purity and goodness. So Our Lord loved things very much. He desired them strongly and he delighted in them or he hated them and turned away from them and was very saddened when things went wrong. But not wrongly saddened you see. He wasn't stoic or anything like that. And the Sacred Heart connected with human or natural love that is emotion type love is meant to make us think about it, the pope insisted on it over and over. You see I can't do it all here, but I strongly advise you to read especially that encyclical the 'hariatus ackras'. We haven't got enough copies, we

should get some more. But there for example, he teaches us this. You should learn, that is force yourself to do it. To see the emotion with which he was speaking or acting or enduring. If you hear the gospel today. I haven't said mass yet, so I'm not sure which gospel it is, the Father would know. .. But whatever Our Lord says in the gospel or does or puts up with {33.13}

### *{Reconstructing Emotions}*

Instead of imagining it given out in a deadpan voice, as some of the readers do, you see. {Fr little taking off a deadpan reading}. He doesn't sound very exciting does it. You have to reconstruct the emotion behind it. That he felt when he said it. He was either delighted or saddened. And think of the things he did, Thomas Aquinas was very good at that. He said when Our Lord drank the precious blood at the last supper. See we don't even know he did that some of us. He ate and he drank see he's the supreme priest. And he felt a great new surge of joy when he drank the precious blood that he offered his Father in sacrifice. {33.58}

### *{Joy of Our Lord}*

Because it symbolizes the joy of heaven coming up. The joy of the resurrection and especially the joy of the beatific vision. Now he had the beatific vision, but the joy he felt was the vast numbers who would also drink, and they would have the beatific vision. So Thomas says he felt a great surge of joy. And here he is going to the passion. So that's a thing we're perhaps not quite used to doing. We should, the pope says

not measure Our Lord's life on earth by the number of years it was. They write books, three years two years one and a half years.

### *{Heartbeats}*

But you should measure Our Lord's life on Earth by the heartbeats of the son of God. It beats faster when he's happy slower when he's sad. It beats with imperturbable joy. Nothing changes it. But on Earth the emotions are to be thought of like the waves on the sea beating on the seashore or sand as they beat on that heart and make it beat in different tempos. {35.14}

And then all that's reflected, the pope gives a lot of it as Thomas Aquinas does. The emotions that are in the human soul from the knowledge of good and evil of one kind or another, see they rise up inside then they surge around in the spirit, they beat upon the heart, then they're reflected on the face. That's where you can see them.

### *{Holy Face devotion hinted at}*

So the pope says if you're thinking about the emotions try to see what's happening to his face, his eyes, his mouth, the tone of voice, because that's where the indices or indications of the emotions are seen in the eyes and the mode of speaking and so on. So that is a great and fruitful new way of looking at devotion to the sacred heart. Thinking very deliberately of the six emotions, but there are more than six emotions. ... They are all variations on the initial one of Love, and they all terminate in delight. We're moved by love desire delight, and

their opposites hatred, aversion, sadness. Because if we weren't, we'd never reach the full act of love that involves the will itself. You see they're meant to stimulate the will to make the act of love. Then sometimes willing should be easy for us, sometimes its difficult, we have to resist. But normally we are helped by these emotions {36.39}

*{Concupiscence, Emergency emotions}*

Good is to be loved and evil is to be hated. The same God we have initial movements, emotions, towards what's good for us and what's bad for us. The problem is that we have disordered imagination, clouded intelligence and weakened wills. And can mistake what's good and bad even to reversing them. Moreover when things get tough in the loving pursuit of and delight in what's truly good or the dealing with threatening evil, we have five emergency emotions. Our Lord had them all. The six candles ordinarily used could call the six emotions to mind, and then they would then remind us of the five emergency ones. Hope and despair with regard to difficult good. Fear, Attack and Anger with regard to threatening evil. You ought to work this out yourself you see. Supposing afternoon teas is coming up {what time are we going to knock off for afternoon Tea Brian, where is he?} ... Any rate, we've got these five emergency emotions. Our Lord not only had them all he had them at their appropriate intensity. In harmony, always at the complete service of his will. {37.59}

Even when as in the garden, aroused to their appropriate fullness in the face of death, for himself and his loved ones throughout the ages, but never so as to weaken the determined will. What a mighty surging of emotions of fear and sadness. "I am sorrowful so much, I could die."

and his blood came out. That was the struggle between his determined will and the emotions that he felt of the thought not of his death so much, but the trouble we have to go through. People shot to death, butchered in every kind of way out of fidelity. He didn't want that. He begged the Father that it shouldn't happen. But it has to happen. So he goes through it, and everybody else can put up with anything after that. Well they're the emotions Our Lord felt. Thomas Aquinas gives great prominence to them all.

### *{Despair}*

Our Lord felt despair. Good heavens, I thought it was a mortal sin. But that's due to our coded catechism you see. That's despair in the will regarding your salvation. But despair is a necessary emergency emotion. When you're going to lose some good thing because it's too difficult to retain it, you feel despair. Then you do something else about it, I don't know what. When our Lord heard Pilate say to him, "You're going to the cross," then he felt the emergency emotion of despair. The most marvelous thing he had on earth was his own physical human existence, his own physical life. Thomas Aquinas says that the human life of God the Son was more important than the life of every other human being on earth. For him to lose it for half an hour was a greater calamity than for the rest of us to die tomorrow, because of the dignity of the person concerned. And he was going to lose it. Now he cheerfully had said, he despised the shame of it, and he laid it down willingly. But he didn't say it didn't mean anything to me, he didn't say that. He felt the great emotion of despair. No more hope of preserving my life. Well, you don't often hear these things, but {40.13}

Thomas didn't associate it with the sacred heart, but the present pope does, or the previous pope did. This emotion surrounded human willing. The sort we all have is in perfect harmony with the two higher modes of loving. The white hot intensity of the love called charity whereby God is dear to us. The word charos in Latin means dear and all others as loved by God and is called worship is not an emotion type love, it's based on the truth held by faith, namely the revealed truth of who God is and what his plan is. {40.52}

It's also based on the hope contained in the revelation of God and his plan. The hope of seeing him face to face in resurrected glory in the new World. In our Lord this charity is not fed by faith, Our Lord doesn't have any faith. Instead by the beatific vision already there in his human intellect at the moment of his incarnation. It's also fed, the pope says, by infused knowledge that flows from the light of glory. That's the light enabling the intelligence to see God face to face. So we've got three lights, we've got the light of reason in our minds. We've got the light of faith whereby we can see the three Divine Persons. And in heaven we have the human intelligence strengthened by the great light called the light of glory {41.35}. You can see God yourself. Our Lord had these three all the time. He didn't have the light of faith, he didn't need it. He had the light of glory.

### *{Light of Glory}*

And the light of glory itself is a source of a great world of infused ideas and knowledge about everything in the universe. Our Lord had that all the time. But he had it habitually. He called on it when he needed it. But that also fed his love, his infused love. Now these are mighty things

put down to all of us to delight our hearts with in the encyclicals not just a big theology book. Love requires some sort of knowledge and awareness it's the movement towards communion with another through some awareness of goodness. It's the self-surrender from recognition of good of being drawn to good by magnetic attraction. The good seen by the mind by the senses or by the mind through infused ideas or by the mind via the beatific vision itself. All this is symbolized by the sacred heart of Jesus.

*{Prominence of The Sacred Heart, Consecration, Reparation}*

No wonder that heart is at the secret center of the incarnation. No wonder devotion to that sacred heart is the very core of Catholicism. But you wouldn't think so. You very seldom hear anything said about it. What's the remedy? The remedy is awareness of the Church's stand in this matter. Read the encyclicals of pious 12th and pious 11th and you'll see what I mean. The first addresses the consecration it was done in 1928. Consecration to the sacred heart that each member of the church should regularly perhaps every day renew. The Holy Father, our present one, calls consecration entrusting now, he's playing with the word. And the duty of reparation for the sins Our Lord made reparation for especially the public sins of nations defying the teaching authority of the church. You see Christ made reparation for every single sin in the world, which means he did it so that every human being should make reparation too. But you have to make reparation in the way that they afflict him just as he insists reparation be made because they afflict the church. And Mary is the symbol of the church. So we have to make reparation for sins as mortifying the immaculate heart of Mary. {end of

side 1}

{Side 2}

We are at Question Time. Has anyone got a problem from the text or a question in general about the truth of the sacred Heart or about the devotion to it. You might like to bring up.

Q1. ... Well it may be due to our western mode of perhaps separating things, and not seeing them in integral form. When we think of the heart we are so much influenced either by the sentimentality, not in any bad sense I suppose, of using the heart to show Tommy loves Betty or Betty loves Johnny, .. Or the great work medically on the heart. We hear about heart operations and we've all seen medical and scientific books showing the extraordinary way a heart works. You read a reader's Digest article on the heart; you can bet 1000:1 it will be on the biological aspect of the heart. Maybe the way it does receive blood, pumps blood and all that. But that may be the reason. The partial cure for it is

the reading of scripture so that if you immerse yourself in what God reveals and in the way everything is put, you'll see for example in the description of our creation. God gave man ears, eyes to see with or God gave man eyes to see with, God gave him a heart to think with, so that man could share the knowledge of God. And then you begin to realize you see, the heart is inside the body, and therefore is a symbol of what



is deepest in us, namely our ability to think and to love. ... You can't have a devotion to our Lord's mind you see. Here's an expression here in this book that I recommend, at least. I haven't read it, but I remember reading all about it. And I've read some of the thing.

*{Sacred Heart Society}*

It's called 'The Civilization of Love,' It's a symposium organized by an institute, the institute of the heart of Jesus. Who I've met in Rome. and they undertake to give great financial support to any enterprise in the church which can guarantee that it is promoting devotion to the sacred heart as the church wants it. They'll give you monetary support and everything else. And in the introduction it says an interesting thing, the fundamental point every contributor makes, there are about a dozen people contributing. In one way or another is that the contemplation of the heart of Christ is not merely an optional devotion, for those who somehow lean subjectively towards the rock spirituality. But rather an indispensable component of the Christian's interior life. The Truth of the matter, quite simply is, that the heart of Jesus, be it on the cross, is the true fleshly veil of the temple, torn so that we may enter into the sanctuary of God's holiness, there to dwell eternally. Christ's heart is the outer limit of the

incarnation. That's not a bad answer is it. The visible human manifestation of God's eternal love and the sacrament of our redemption. He who would be devoted to God, must by definition, be devoted to his incarnate love. This living emblem, culmination and realization is the heart of Jesus. So it's based not on arbitrary ideas. It's not based on Our Lord's appearances to Margaret Mary.

*{Thinking with the Heart}*

It is based on the natural symbolism associated always with the heart in holy scripture namely in it man thinks in his heart whereas the sinner never does. The sinner lives on the outerness of his self. He has no interior world. He doesn't treasure things in his mind. He has no true understanding of who he is, who God is or who anybody is so he lives outwardly. If there's something to be grabbed, he'll grab it. It's what they characterize the modern world as don't they. You've got to have satisfaction and pleasure instantly now without trouble. Me, I've got to have it. When do we want? What do we want? When do we want it? Now! ... {5.07}

*{making the incarnation seem more real}*

And so you can't expect in a way everybody to be deeply moved by this doctrine and devotion. But everybody will have to answer for it, you see, why weren't they? Didn't you think in your heart about this? And you can't think ... Oh what do I think in my heart for? I think in my mind. What it means is ... you take yourself in hand, and you really do think. And say, well what are we talking about? Then you've got to speak for yourself, asking about Christ, Christ is God, coming towards man, and visiblizing himself, and there we can see it, there's his great heart. Not pumping blood around the savior's humanity which it does. But beating with different emotions as he looks at various members of the race, and says 'woe to you, woe.' He looked round with anger at them. Well his heart must've been pounding in his body and that means

that ... the determination to think along those lines makes the incarnation more real. There's always a risk with things being distant and being couched in high religious language that they don't sound quite as real. That's why films are so useful. Because for our Lord or our Lady or anybody, you say oh, they're real, because if they don't do it properly, they don't get a job. And they'll take up infinite pains to say words with the proper vibrancy and emotion get the idea.

No, not only the humanity, one of the great critiques {7.00} or criticisms of pope Pius 12th was that many Catholics in dealing with the devotion to the sacred heart we might have the service of the whole thing, and they consider his love and emotional love and all that, and they will not take the giant leap of faith to consider that sacred heart as symbolizing the divine love itself that is embodied there, see Christ is the son of God, that means he is the love, he is divine love itself. {7.45}

*{Sacred heart is an imperfect symbol of divine love}*

Now when he assumes human nature. His human nature points to his divinity, his divine love. It can't symbolize it properly, the pope makes that point. Don't think that the heart is a perfect symbol of the divine love that is impossible. But it is a symbol. It is the greatest symbol and it points to it. Because the one who has it is God. Mary's heart is a wonderful symbol, but she's not God. This man here has a human heart, and he is the Lord God. {8.00}

by being the son of the father. and the point I should make clearly is this. The complete coherence between the three modes of loving.

Sometimes if I'm doing it artistically. I draw the heart and I put three colored beams around it. One for the divine, one for the human and one for the infused. Well, they're harmonious colorings, but you have to see that there is no opposition or no diminution. The divine love knows no alteration, it's absolute. But then it brings about in the human will an infused or given love that reflects it. And that is in harmony with it. And the emotion love is in harmony with them. The only one we can get at is the emotion type love.

No the emotion type love that has the eleven emotions that I've mentioned a moment ago, the six ordinary and the five emergency ones. All based upon love and all ending in delight. The possession of the good that pleases you either pleasurably in the body or pleasurably in the mind or whatever it is. That's the only one that we have contact with. We have to be told that there is such a thing as infused love. We wouldn't even know we had it ourselves, but we are bound to live in the state of grace with divine charity in our wills. You could say, you could have fooled me, I didn't know I had divine charity in my will. Well brother that's what the revelation is all about. The Holy Spirit's be giving it to you, you say 'I've never heard of it.' See we don't know these things, we have to think.

*{Human Heart is the Symbol of thoughtful lovingness}*

Now the symbol of thoughtful lovingness is the human heart. It forces you to consider that you've got to ponder inside yourself. {10.08}

Inside yourself on things. And from that vantage point then you reach out to Christ so that you don't consider him as merely in Jesus one day walked on the water. Jesus said one day, I am the bread of Life. That's not good enough the pope says, It's not nearly good enough. You have to let your searching mind reach into the interior of his being to see how he was speaking that with divine love itself. How he was doing it with infused love and what form and what form emotion, that's the thing the pope said, "What form of emotion type love he had when he was walking on the water." See you might never have thought of that in all your life. When he saw Peter in the boat, what went on in his mind? Was he pleased with them in the boat? When they yelled out, they bellowed out and screamed, they were terrified out of their wits. Now was he pleased or did he feel, oh my goodness me will they ever learn. Half the time you'll say, I don't know what to feel, well the point is that you made an effort. But then you see, that's the only one

You can get at. Once you've got that, then you remind yourself that bracing the human love, meshing with it, going on with it at the same time was this higher mode of love called charity, and that itself was a vehicle for the divine love. And you must make that great leap into the infinity of love that Christ is exercising. See how it makes you thoughtful. See you need the doctrine; you need to read it over a few times because a lot of it is quite new to most of us. Unless it's taught and read, you'll go to your tomb not knowing about it. Then when you'll wake up the Lord will say, 'did you read the encyclical?' and you'll say 'which one?'

'On my Sacred Heart,'

'Which one was that, pious 11th or pious 12th?'

'Both of them.'

'Well um, I think I did.' {12.22}

'What did you do about it?'

'Well I er'

You'll feel an idiot won't you.

He'll say, 'Why do you think I went to all the trouble to have pious 12th write it?'

You'll say, 'I don't why he did it, I wondered why he wrote it himself.'

A lot of people say that, why do you go to all the trouble of writing that, it's too hard. Well if you don't want something, then you say it's much too hard for me, and that's the end of that you see. And you read the paper. The paper's infinitely harder than the encyclical; you don't know what they're talking about in the paper. {12.55}

Those points are made in theology and we feel a little uneasy when statements are made like that in theology. I put a phrase into the talk there indicating a solution. The heart of Christ is considered as a place. That's the answer. You can't enter it, his heart physically. But its not to be separated from what it symbolises. so when you say the Church lives in Christ's heart, you mean he lives in the heart as symbolizing the triple

love. And that's considered as being in a place. The lord said himself, 'you must live in my words. I want to live in you, you make your home in me as I make my home in you, and you will if you live in my words.' and we think that is just doctrine, and we think the same thing you see. The words are the expression of the triple love coming from the sacred heart so, maybe you could to make it more attractive to yourself, and you could imagine the heart as a great, mighty reality. Filling the sky or something, a great heart. and imagine the church dwelling there. But what it means is living in the .. specially, the divine love that's manifested. .. Sometimes you see ,the lord speaks in private revelations to people according to their culture, and in some European cultures, they're much more graphic, we find ourselves a little uneasy when we read them. The popes always make that distinction remember, you don't have to follow everything that's written to St Margaret Mary. We find it too sentimental or whatever. Then they put it aside {15.07}

That's why the church has to step in and give the doctrine so that you say oh gosh that's what they're up to is it. .. I think that's about the only way I can answer it. The better theologians argue about how to cope with those very graphic phrases ...

*{Uneasiness in talking about it}*

Well, you can see the point that there are ways of talking that make us uneasy and maybe also we're uneasy because we know that others don't talk like it. Our separated brethren don't know anything about the sacred heart or the immaculate heart so a lot of discussion today is based on what we can easily speak about with them. So we never talk about these things, therefore we do feel a little uneasy. Then we've got

grammatical problems they always appear in religion. The sacred heart is it he or it. That's why some said forget it. Just be devoted to Jesus and that's the end of it. I see, so you're dividing him up now are you. You've got to see who Jesus is, He is the human one. Now humans are bodily beings who symbolize what's going on in their head. He's like Hitler that guy, you mean what he does and says reminds you of Hitler. He mightn't look like Hitler. So we do refer to what's going on inside people's minds. Now we can't see it unless we talk or show it.

*{Imagine how he spoke, and looked when he spoke}*

Now that's why the pope made the point, if you want to know what's going on in the sacred heart, What's the technique to use, I'll tell you, take the words and the actions and what he endured .. And make sure you at least advert to it, whether you can do it or not, that he didn't speak like an automaton or a puppet, or I've got to say this because it's written down in St Matthew's Gospel. He said it and it was so vivid and so mighty, that they've never forgotten it. Even now, the way would be this Macarthur didn't say 'I will return (mumbly)'. Now they love finding out where he made that statement. He made it in a slightly offhand way. He said it very deliberately. He said it up in Alice Springs wasn't it. .. He said it in Alice Springs when he came down from the Philippines. Then he said ' By the Command of the President I have come to take charge of the allied forces here in Australia from the Philippines I tell you one thing, I will return!' and it caught the imagination because it was our Lord's saying from the last supper. I don't know but I think it is. Now that phrase practically won the war if you read it up. It gripped the imagination of every person in the



Philippines. And it damaged the Japanese morale no end. The Japanese would open up their boxes/crates of shells, and they'd find the words written on the shells. People got into their own armourments and wrote them up. Everywhere they went they heard these words, I shall return. And it demoralized them. .. When he did land at Iwo Jima, I said I would and I have returned. If you hear that speech, the most perfect example of it I know is reading his speech that he gave before the two houses of congress in America after he was removed by president Truman from the command ... Reading it and then hearing it. If you've got time I'll play it for you afterwards, I've never heard anything like it in all my life. The powerful voice, the emotion, the controlled emotion, the indignation, the brilliance of it. Now if an extraordinary human person could talk like that, you imagine how Christ does it. Now the pope says for God's sake do it then trace back from the vibrancy of the voice and the look of the eyes, and the general appearance of the face, trace it all back to the heart, because Thomas Aquinas teaches, it is the eyes, the face, the mouth and the words that bear traces of the heart{20.05}

So all that you're doing when you're practicing devotion to the sacred heart is gathering the dispersed information back to its inner command center. Get the idea, now I've never thought of that before in my life but under pressure of trying to answer you, I've thought of it.

{Father little has a broken discussion with a member of the audience who I can't hear}

As long as you bring the two realities, see the love can't be seen. The heart is a visible symbol. There's no way of coping with the divine love, that's God. Christ is God so he is the divine love ... It sounds as if you're making the heart metaphorical, well it isn't.{21.42}

They're talking about the real human beating heart of Christ, but it must never be considered at a physiological level. See that's our problem in the west. We don't think of it as a symbol of thought, of thinking, of intelligence. We do as love, but of romantic love I'm not sure because, most people, if you ask me, never reflect on what the significance of their loving is in relation to Christ. I don't think they ever think of it. When you read this you get a very healthy shock. This encyclical. You say, Gosh, I've never heard of half of that before in my life. I guess that the pope gets very angry about it. He says there's something funny going on in this country. Way back in 1956. Lots of people are scorning this devotion, they're not just not interested, and they're scorning it. And they're rejecting it. He says, well we're not going to have this going on any longer. We're dealing with the very essence of our Catholicism here. Who doesn't see that such opinions are completely contrary to the teachings our predecessors publicly proclaimed. Who would dare call useless and unsuitable piety of our immemorial time, etc, and he goes on. and then he blames us because if you ask Catholics, I don't know what they think because, see they're only used to seeing an image like sacred heart picture over the door or an image of the sacred heart in church, and they very often simply only recommend things to him. They know that he loves so they ask him will he be kind enough to do this, that or the other. But Pius 11th says, you've got to do infinitely more than that, you've got to make great reparation for your sins. Now they may only think of sexual sins or

something, but the pope points out the great public crimes of all the nations, and everybody's got to make reparation to him or there'll be trouble over it. .. You can't get that from just thinking, you've got to read about it. .. It'd never dawn on you to think of it. .. You'll probably find he'll tell you to learn to read, and to read the encyclical {25.00} ...

Let me see if I can put it this way. My experience is that most of even the fathers I talk with are perfectly innocent of the material that's here; they never talk about it {25.23}

And I'm perfectly certain they've never explained it, .. It can't come to the mind unless you're instructed about it. Now, I think your point is made because, in this sense, they have found that professors have found in teaching in universities that, say the students can learn in their philosophy class about the emotions, when they come to the literature class and they say, lets point out the emotions here or how many of you have felt these emotions, and most of the students, they don't know what to say. They've never related the learning of the eleven emotions with their own lives. Strange to say, let alone seen them. and the professor would say, all of our literature is virtually simply about nothing else but the emotions, and yet you've learnt about them in your philosophy class, and you can't see them operating in the literature class. That's very odd isn't it? Especially as you yourselves are involved in them all day long. In other words it takes a lot for us to understand who we are you'd have to read about it, but your point comes in, you ought to read in close connection with your own experience I think that's the answer. {26.32}

O there's no problem, ... we're not arguing about that exactly, I'll give you a clearer point. When we studied the devotion to the the sacred

heart at our theology course. we came into Christo, the Christ or incarno the incarnate word, Now there was a thesis, that devotion to the sacred heart was legitimate or lawful or something and our lord ought to be praised, then they'd have all sorts of, we used to call them small print questions at the end after you wrote down what everybody had to learn as a theologian. Now at the end they put in questions that you could read up if you liked. Most people didn't bother their heads about them because they were in small print. And they raised 3 or 4 of the questions that are dealt with here and are solved in this encyclical. The pope said I'll tell you what the story is brothers, and that's the end of the theological discussions in the sense that he had made it quite clear what the devotion really is, and it's no longer a disputed matter in the theology books in other words, he's advanced very much the understanding of what this devotion really does mean. {27.54}

... No that's where the problem comes from. People are lazy and they're not going to find out. For instance how many Christians know about the three modes of loving that Christ had? Well the answer from some of you is that it doesn't matter. Now why did the pope write about it, he says brothers it does matter? Well if they don't do it, they'll wind up by doing nothing, they won't be interested enough, and that's what happened. ... No that's incorrect, this is not written for the theologians, it's written for the laity. It's written for everybody, the faithful that is the bishops, the priests and the laity, because the pope said it. {28.53}

... No, this one is written for all the chiefs of the church, so that they will

teach everybody in the church. The pope knows perfectly well only a few people can read encyclicals. .. Well all the priests and bishops are supposed to be able to read by the time they get to be priests and bishops. And they are supposed to be able to read in such a way that they commune with the thought of the church expressed by the pope, and make sure that it prevails among everybody, correcting perhaps if necessary superstitions, that is correcting deficiencies in the practice or exaggerations in the practice. Both things happen you see. At the moment neither happens. It just isn't there. It has become, it always has been a difficult thing for the church, to promote it properly. Most of us pick it up by the definite practices of the morning offering. I offer to Jesus through the immaculate heart of Mary, we all remember that from when we're children, and we learnt at least to do that, that was something. But that's about all we've ever learnt. {30.15}

No but that's about all, I don't ever remember about being instructed about that we have to make reparation for the great public crimes of nations and everything else. Nobody ever told me, I said crumbs I've never heard of that .. that's right, in other words, lots of things have been done from ages past, and we kept them up. But they weren't illuminated. The result was that everybody went through it, nobody took it very seriously. Perhaps the parents but the children grow up. It doesn't matter much to them about practicing devotion to the sacred heart. That's the thing. It takes a long time I suppose to inculcate it. For people to take it dead seriously. One of the ways of course is to use the human comparisons all the time of a devotion to say the officers or soldiers to a man like MacArthur. Now are they devoted to his heart, well you begin to feel uneasy. You say we better talk about him in some

other way because when its devotion to the heart of the Godman, it's not something that's absolutely different to the heart of any man who is great. So that's where the development of doctrine comes in or the proper way of teaching doctrine. How would you talk seriously about the attitude that men have towards say a general Macarthur. Well known, not only for his great exploits in the battle, but for his abilities to articulate them and explain them, and what he was trying to do, and the terrible griefs that he had, the setbacks that he had, the frustrations that he had. How would you describe the attitudes of men who wanted to be, to resonate in complete sympathy with him? Now that's what it's about you see. {32.20}

Yes, they're the acts of the thing. What I'm trying to say is, the pope in this encyclical gives a whole revision of catholic life with regard to Our Lord, for instance, can I very quickly say something about how you have to trace everything back from his face and his eyes back to his heart and all that. Most of us have never heard of doing that. But when you hear it you say, by gosh, that's a great idea. I'm glad I've learnt it here. You really do have to learn it. And then you forget all about it, then you learn it up again. But another way of putting it would be this, If it's there in reality, that the Godman does all those things. Has the human mode called the emotion kind of love, has the infused love and the divine love, if it's there, then God expects man having revealed all that and taught him about it. God expects man to respond to it as it is. To acknowledge the three modes of loving, to be nourished by them and to find out ways of considering it. Now that's one of the functions of the church to provide us with the ways of doing it. So the acts of consecration and of reparation to the sacred heart that used to be read

out every month. They were modes in which the church put down basically in the ideas in the earlier encyclicals. I wouldn't be a scrap surprised that because we still haven't got it yet. That the book of devotion to the church is still due to come out. That's the Rosary, the devotion to .... {end.}